1567 For Rhoda

TUESDAY APRIL 1, 1964
PLAYED ON JULY 22, 1964

(The first fifteen minutes of this tape, about index subscriptions and then a discussion of whether or not to continue the Friday group, has not been transcribed.)

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So, what next, what next regarding work?

Eileen Wright: I want to try to make a couple of things clear to myself Mr. Nyland. I have been trying to do a task that you gave me about the I. That is one thing that I wanted to report on, that I think I achieved a few flashes of it, not in an emotional sense but more in a sense of trying to be lighter and it did not last very long. However, I found it very helpful in this sense: That for the first time, I have had experiences of non-identification in the sense of being able to see myself for moments without liking or disliking. However, I still feel that I have the other kind of identification that you spoke of; perhaps it was on Wednesday. I think it was. The identification has to do with description. And I am not very clear because there were moments when I have been trying to work and I would things happening; like I would say "I see tensions in my body." Now that to me, in reflecting, seemed to be a description of a state.

Mr. Nyland: Yes, it is. It is a description, the same way as saying something is blue. It can also be a statement of fact when nothing else is connected with it. If you take blue and you say, "I like it", something else is connected with it. If it is a statement of blue exists, exactly like the object exists, then there is absolutely no reason why I sould not definie it like that. If I say it is a chair, as soon as I say it is a comfortable chair, I am not only defining it but I am liking it or I am placing it or I am classifying it. So, it is quite alright to say I have tensions - provided I do not say, "I wish to get rid of it."

Eileen: Well, most of the time that is unfortunately what did happen. However, there were a few times where both, as I have spoken to you about, a disturbed emotional state and a tension, where I was willing ... something happened where I was simply able to see the tension and to catch myself before I wanted to try to change it.

Mr. Nyland: But this is, all the time, the problem of defining certain things and immediately we will have an idea that it ought not to be or

Mr. Nyland: But this is, all the time the problem with non identification because we start with that kind of a problem of defining certain things and immediately we will have an idea that it ought to be or it ought not to be. In the beginning it cannot be helped because in the beginning we observe with our mind as it is. It is only slowly that other parts of the mind may be able to take over this particular faculty of objectivity. Sometimes it will take a long time and sometimes it may be moving over and immediately almost move back again to theordinary mental functions.

When I am in the mental functions I am subject to everything that is like a description or a liking or disliking in some way or other and I cannot be objective. And the difficulty is exactly to take it out of my ordinary mental process and try to get it into the place where it really belongs; that is, pure observation. Whenever I catch myself in any way that I say it is really my mind thinking, I have already lost the contact with nonidentification and I surely have lost the problem of simultaneity.

Eileen: Yes, strangely enough, it seems almost amazing that I have actually experienced being taken by a thought. I do not know whether it was memory or what it was. I do know that I experienced the energy or something obviously was separated. How much I do not know but it was not very much. But I do remember at one point when I was doing the sensing exercise, I caught a thought or the energy of a thought just kind of blurting itself out and taking away all theix inner attention I had. But it only lasted for one second that I even ... I do not think I saw my thought process but I saw something about my thought, whatever it was, that my energy was going out.

Mr. Nyland: I tell you Eileen what you can do; and it works quite well. But one has to have a little time really to allow for oneself the wish to find out something about objectivity. I have a thought, an idea and I see what I am doing. I may have a thought about whatever I did and maybe I say certain things regarding it. All of this,

of course, is a regular mental process. But now I repeat intentionally what I just have said. I repeat intentionally what I have just felt. I try to bring back exactly the same thing in the situation in which I found myself in a mechanical state. But it has to come to my notice because I am remembering that because I could wake up to that. I do not wake up when I see it because I am back again mentally in a function which is very familiar. But by repeating it, I am not on familiar ground. I repeat it for a definite reason. And with this definite reason which in ordinary life is idiotic because I do not have to repeat it, now takes on a value that I already know what I have said, what I am going to say again, what I have felt, what I will feel again. And then, knowing that, I am not any further surprised. I have a chance to switch over in my mental process to that part of the brain where it could become objective.

Eileen: Mr. Nyland. I have tried something similar to this in the past and the obstacle that I have encountered is that even in order to bring back something very small, perhaps this is only my problem, it requires objectivity.

Mr. Nyland: No, it doesn't because it will come. For instance, you say God damn it. Well, the moment when you have said it, you already have lost yourself. You are involved in a certain emotion which uses the word when you swear and it is when something went wrong or maybe you habe pain or maybe you hit your finger with a hammer or whatever it may have been; in any event, there is a swear word. You hear it. You hear an echo of that still. You remember very well that you have said it. At that moment, when I come to such conclusions about myself having not been awake. But I am remembering the possibility that I could have been awake and I also say I wish I could have been awake. I keep now repeating, "God damn it; God damn it; God damn it; God damn it". Then I wake up.

Eileen: Now, Mr. Nyland in order to do this, I do not have to worry

about what feeling I produce? I simply have to repeat the words; the result of the feeling.

Mr. Nyland: You have to repeat the words and become aware of the tone of your voice. If it is an activity of your hands, arms, whatever it may be, I keep on repeating that and I become aware of that kind of behaviour form. It has to lead to awareness. Otherwise it is silly to repeat things that I already have passed and have no more value.

Eileen: No, that was not what I was concerened about. I was more concerned about where to, what to attack because if it would be ~~my~~ anger, I could not recreate the anger.

Mr. Nyland: You attack only the state of your body and the behaviour forms of your physical center. That is all you try to become aware of. For the time being, as I have said many times, leave your emotional center alone and leave your intellectual center alone because it is rather difficult to be objective regarding them.

Eileen: I do not understand this. I did try another thing~~s~~ that you had told me about three weeks ago and it seemed to work but perhaps I am fooling myself. You told me - I do not think these are the exact words you used - but it had something to do with a feeling of lightness, a denial even of circumstances if they would drag me down. It was something like this. And I did achieve, I do not want to call it results, but I did find that I was more aware and that I could use this concept of feeling lighter. In other words, I say myself. I saw my state of heaviness when it existed and I saw that it was also possible for me to be more balanced and to be lighter. But I do not understand what to use, whether it was my feeling center or what.

Mr. Nyland: Why bother?

Eileen: Because it was valuable to me.

Mr. Nyland: Good. The state was, you say, a state of awareness as an experience. What do you care about your feeling center?

Eileen: Well, I care very much about it because I have seen in this past two ~~m~~ weeks how much identification can do. Especially as far as feelings are concerned.

Mr. Nyland: Alright; then try not to be identified. You see, cut out the philosophy about it. Even if you say, "I am happy; I would like to be light", it is already quite easily put in your ordinary mind that you want to be light. And immediately one becomes dictatorial.

One starts to dictate to oneself. And it cannot be otherwise because I forget that the purpose is I ought to be awake. And the awareness has nothing to do with any kind of a description than onl the acceptance of a fact at a certain moment. This is exactly the difficulty. But as long as I allow my mind or my feeling to continue in the same way, I will start to think about it and I will start to define it, and I will wonder why it is that way and how come I am this way. And very soon I still to realize that there are many reasons why I am that way - and many times I forget all about work.

Eibben: Yes, that was the case. Now I understand what you mean.

Mr. Nyland: Moment to moment.

Ruth Axelrod: About ten days I started to make an effort to be as one, as unified, as present as I could be whenever the thought came to my mind. And I was able to work this way for about three and a half days. And then that ended; I was unable to make that particular effort. And, at the same time, something in me very sibtlely says, "If I cannot make that particular effort, I am not going to make any effort at all because that is the real effort to make and I do not want to make anything less.

Mr. Nyland: So, what will you do? You are between the devil and the deep sea because you feel you oughtto make a good effort, otherwise it is not worthwhile; and, at the same time you are saying, "I cannot make the effort." So, can you settle for something inbetween? That is, to get started. It is good that you have an aim. It is quite right. You do not want to reduce efforts or anything that has to do with work to a lower level than where it belongs. That I think is quite right. But take only a little bit of it. Take only one molecule. Not so much. Just a liitle. After all, one moment is enough. And it is absolutely possible that for one moment I try to wake up with what I now have; including all the kind of thoughts and feelings that now bother me about not being able to work. Supposing I

say to myself, "I cannot work; I am -?-" I say I cannot work. At that moment I can be aware that something is saying this.

Ruth:Yes, I understand; and I just need a little push.

Mr. Nyland: A little encouragement. You start again tomorrow morning, wherever it is. It is like putting a shovel in the soil and you try to lift it and it is too heavy. So, you take a little less or you do not put the shovel in so far. But, a task to help you to remind you that something is necessary because all of us will be subject sooner or later to this state of becoming familiar with work. And, because of that, work takes on a monotony and we lose interest, and we have to introduce all the time something again to keep it alive because, if we are not alive regarding work, work will never be alive in us. And therefore the effort has to be made on our part in relation to work to do something in order to produce again in oneself the desire that I want to work a little more. With my mind, I say many times I should be different and I cannot force myself and I cannot create conditions that I will become different. And it is mostly that I say with my feelings that I ought to - and my mind says, "But I do not do it."

Andthe question is again to overbridge this particular thing: How can I remain positive regarding my mind and my feeling so that the two of them work together in conjunction for a certain purpose? Again, it is physical exercise tht I have to do; that is, to put my physical body in a certain state in which everything that I now know of myself physically could become part of the totality of an attempt to be an entity. I mean by that, for instance, if I read - that sit special for that purpose. I take a book. I myself, my body mostly. For instance I say, "I have no time." I get up a little early. A special reason in order to get up. My body does not like to do it but it has a reason. Now I do it for another reason. I get up. I spend, let's say, a half hour earlier. It is easy enough because it so summer, so

there is no excuse. You set an alarm clock. At a certain time, I get up. Then fifteen minutes will now be devoted to a physical something of me, an attitude, a posture, a voice, a reading; that is an exercise for me sense organs. All of it is physical. It has nothing to do with my mind as yet. My mind says "Do this"- and I make myself do it, sitting quietly if I possibly can. Probably after a little while I relax; also physical. Nevertheless instigated by something in my mind; instigated by a wish in my heart in some form or other. It has to enter. But that is all to the good because the main thing is that I go thru a certain formality of putting myslef as it were in a harness and I say, "You aregoing to do this." And I do it for a definite purpose.

And then, when I am doing it, then I put, if I can read aloud, I can put it in my voice part of my wish. You see? I read with my voice as if part of my feeling is in the voice. It does not mean that I try to read in such a way that it represents the meaning of what is written. I make an attempt to be present with my voice and feeling in the words I read and I hear it. So, when I hear it, I ackowledge my mind again thru my physical sense organ of the ear. It comes in my brain. My brain starts a mental function. I recieve, of course, whatever may be the words and perhaps I get some sense out of it. Perhaps I do not. But I am concentrating and it is mostly, as I say, my physical body that is concentrating on that kind of activity. And it flows both to my heart or to my solar plexus and ir flows out thru my mind. And this way I have made a bridge between two important centers of me which are all thetime telling me not to work. It is not a direct bridge but it is a bridge via my physical center and it does not matter how it is accomplshed. You might say it goes from one to three to two and maybe there is no connection between one and two. It is quitepossible. But, I am not interested in that because this is already

sufficiently self-contained. It becomes, as it were, a ~~xxtangle~~. There is a ~~xxtangle~~ between a line between my mind and my body and between my body and my feelings. It is not a triangle as yet. I am kaing it. But I first start to make an angle. That is, two lines crossing. Two lines to which I am, as a human being, subject. I am subject to two forces of that kind. And the angle in me represents the possibility of devoting some time to that what I think is a higher level and devoting some time to that what I think is my body which I now force to get up a little earlier. It is a task for one week or two weeks. You can use it but you have to do it faithfully. And you have to be completely mindful that in doing it you have a purpose: That is to regain interest in work. Alright?

Priscilla Saunders: May I have that task also?

Mr. Nyland: Don't ou have a task Priscilla?

Priscilla: It was on Wednesday.

Mr. Nyland: Oh, it was on Wednesday.

Priscilla: I reported on it and you asked me to do it again for another week but I did not report after that.

Mr. Nyland: Yes, Priscilla. What time do you getup?

Priscilla: I get up at six thirty.

Mr. Nyland: Good. Regularly? You do not go to bed after that?

Priscilla: Very rarely do I go back to bed.

Mr. Nyland: You can stay up from six thrity and you can be awake? You don't feel tiredx at eleven o'clock?

Priscilla: At one o'oclok I feel tired.

Mr. Nyland: You get tired at one and then what do you do? Lie down a little?

Priscilla: Sometimes I lie down. Usually I am too busy.

Mr. Nyland: Can you allow yourself to lie down for fifteen minutes at one o'clock? And them after that, can you sleep? Can you fall asleep at that time?

Priscilla: I could.

Mr. Nyland: Let's assume you fall asleep. Can you set the alarm for fifteen minutes, that it will ring, that you will wake up and then immediately get up? Immediately. The first tick of the bell ringing, immediately get up. Never mind if you are sleepy. You make yourself at that moment as if you are then fully awake - unusual. If you do not like it, you go and take a shower immediately. Alright? Because of this, you will be on a certain level. Let's say it is one fifteen, one will be on a level for an hour. On a very high level. It is a level which is very close to being awake. And all it requires is for you to remember that and to make little inroads into the possibility of becoming conscious. You understand the task? It is a very good task. If you do it, you will be surprized. Alright?

May Rips: I wanted to refer to last week.

Mr. Nyland: All of us now remember. Are you awake now? Are you really making attempts not to fall asleep? Everty once in a while try to remember and not sit. Try to wake up to yourself. You will fall asleep, of course, I know. But you have to make attempts. Not just sit like a sponge soaking up. Active. Activity now. This is a group in which you try to be awake when you come here and that everybody else can help you to be awake. And so awake that you can feel it; that you become aware of someone else being aware; that it creates in you at atmosphere of aliveness.

Awareness at our age, after maturity, and we are all physically mature, is that we want to have life continue and not to go down; not even to embellish it a little bit and polish it up but that it gets a new lease on life for the further possible development of something which naturally does not develop. And therefore, this question of

awareness has to do with life and it has to do with a wish for remaining alive. And therefore, when you produce this, you cannot help but exhude it. It will, because of its aliveness, create around you an atmosphere of that kind of vibration. And that vibration you bring and you maintain when you are together so that everybody can become effected by it and whoever is now effected, perhaps by waking up themselves, could then in that way open their eyes and see.

Why does - wht is it I? Why is it that name? Not a personal pronoun. It is the many eyes (I's) combined into one all-seeing eye (I); as if something has been taken away from my ordinary eyes (i's) and now something of that kind is almost I would say moving around. If one can see ih in such a way that there is a desire on the part of the Lord of wanting to help and He is trying to find who is a willing instrument. It sounds very religious and at the same time, without that kind of religion, we do not amount to very much. Otherwise all we are is just a little bit of an eating machine. And whre does spiritual life ... but where is, not spiritual life, it has to be a little more even than that because spiritual life has to do with essence. This has still to go a little bit further of a little difference but based on the desire to be a little more spiritual; and, in that sense, then more and more light until you reach the live and try to go over into an atmpsphere of consciousness. But for that, what is there of you to receive that? And what can you bring at that time to the foreground with which you now can attend?

Then a group can really be a group. Then all of us can help each other. Then you can go home with it. Then you will remember it. Then tomorrow you will say, "Ah, yes, that was a special taste." And you can say then I worked. Do not accuse yourself that you allowed yourself yo

have fallen asleep too often; that you did not poke yourself in the ribs and say, "Wake up. I am in the presence of something that ought to help me to wake up. Why didn't I do it?

And it is in these little things of trying all the time, while we are talking about work, to allow that, that affect to sink in and then, when it sinks in and I have towards it a wish to digest it, that is really all that is necessary. The wish to digest means I have to have an openness, a porosity to be effected and to allow myself to be effected. My body, my mind, my feelings to be effected and then, with a deep breath I say, "But I am now." And now I must work instead of just listening, and instead of just soaking it up or putting it away some where and maybelater to remember it - and later you will not use it. Now is the time to use it. So May, now when we talk, we talk as if we are awake.

May: Well, now I remember how I felt last week when I carried away a certain understanding and a certain impression from a meeting of what you had said. And I ~~make~~ started that evening while I was going home on the bus, thinking. And I started thinking about my life and what had been, how I was now. What I wanted, what was the purpose of it, what I really wanted; and thinking very deeply and seriously to the point where I felt than I also wanted to try to do what you suggested we do for April. And I went to bed with that thought after calling on some other help that would enable me to carry on the feeling that I felt present in me. And this is the way I have been able to understand what you said and the way I have have been able to use it during the week. When you said you use I or what was I for us and to observe it in its behaviour and also what I carried away was the idea of no matter what I observe, if nothing else, to continue a feeling of unity. So, what I did was any time during the week when I saw what I - how it came about I do not exactly know but tht I was all caught up in~~x~~ something. It was all caught up in something. And then I remembered what I was going to try to do: I observing it. And then, of course, what happened with my I, when I observed it in its behaviour, was a change. It went on behaving a certain way, being effected. However, this did not happen and that is what I wanted to talk about. With the calling back the mempry of I, a different effect was created within myself in that while I saw it behaving, there was also something else in it; a feeling of unity I was able to call up. No matter what was going on for a short period, the feeling of composure, of calmess, of quiet -?- also in me. And so, each time for the short while, and it usually was when my body was being effected in a certain way -?- emotions, or other kind of activities. But this is the way it has been going. Each time I was able to remember to introduce this feeling of unity or what is I for me. Tht

This is what happened.

Mr. Nyland: But you saw it?

May: I saw it behaving. Now Idid not see it in the complete separation.

Mr. Nyland: At the same time, it was as if you were a little bit away from it?

May: Yes, because , well, for one think, Mr. Nyland, I have the experience of so much repitition in work efforts and thru efforts inwork of recognizing things over and over and over and the difference when making efforts to work.

Mr. Nyland: Good May. If you are now on the standpoint where you see a little bit of that it behaving the way it is and also I being interested in it and now you put yourself on a standpoint of I going back to it and wanting to use it. And now you see from the standpoint of I what is really there and that it could be used. And what is there of it that ought to be -?-. Could you dare to make such statements about yourself, as if you are on I and look? You see, I has an intention. I is interested in its, I's, I's own growth. It is rather difficult to use the language. I cannot say 'it's' own growth - I's own growth. For that reason, it will use it. It cannot use it unless it goes back again. And it becomes again united with it. But this time, it, with I present, will be guided by I instead of itself guiding itself.

So, when I contemplates the possibility of being present as it were to it, it looks at it as: Are you the right kind of servant I would hire? My bodyp in the mean time, keeps on behaving and it has all kind of cliches, repititions, and does this and does that and so fwth. I am an observer. And I am very much interested in it. And I see it go on and, even at that, I am not particularly identified with it and I am not judging it but I am only saying, "It is doing this, it is doing that. This is the way it behaves." And the standpoint of I before it goes, in order to become present to an activity, is first the con-

consideration of what will be the use I can make of it.

It is not entirely a mental ~~mmm~~ process. It is a contemplation as if I am on a different kind of a standpoint; and I become very much interested as if I am living on that higher level, looking at it and interested in it. After all, it is me. And as I look at anything else because no one ever can be under my command like my body could be under my command. So, it is the only kind of thing that I could really deal with because on other person, no other thing can be in that kind of a relationship that could exist between I and it. So, it is an extremely important relationship. At the same time, I do not want immediately to go along with it the way it is. And I have to introduce what do I understand of that I. What is it, if I say I, what is the particular quality? What is really represented by I? And how would I look at it?

When I talk about the development of I, I am talking about the possible development of a being on a higher level, with all the various attributes belonging to that development of that kind of an entity. Take another example. I study hydrogen and oxygen as gases and I know that they are as component parts of something that they could form which I call water. But I am also interested to study the qualities of water. And before I start to divide it up again and go back and say yes, here is oxygen and hydrogen, those are the component parts. I stay with them for a little while. I dissolve, as it were, water. I know all about it and I know what it needs. So, I go back ~~mmmix~~ to the component parts in order to make out of them those components which will make I. The study for I, I first become familiar as if I am on a higher level and I look down on it. Not look down - I look at it. Then I go back and work with it and now I know how to prepare it for the purpose of becoming I. Then, when it is changed in that sense, the fusion of the little it will become I in reality. This

is the difference between the as if and the reality of not as if. But maybe it sounds a little theoretical.

May: I just want to know the practical application.

Mr. Hyland: You are in your daily life at different times attentive to it. You have then not a taste of it but a taste of I. If one can distinguish between the two tastes which can occur at the same time one is awake. Sometimes, in such a state, my body continues to breathe. But there is a very special breath that belongs to I. And sometimes I say if I can breathe very deeply, it is not my body. Maybe you can understand that. I becomes an entity in its own right. The stepping stone is the spiritual something of Kesdjanian nature. And Soul is again the confirmation of that on a further step up towards I. But I returning to it simply means that all the three could become one. And then, that level of being should function at a certain place where the -?-.

When the three bodies can be formed and the Objective Morality is fulfilled regarding the three, there are still two more rules for Objective Morality. This has to do after the fusion of the three bodies, the fulifilling of that then what has been the result into a relationship towards the milky way and His Endlessness. This is again the study of that I at that level. What is required so that knowing what is required from the description as if I am there, I then prepare the three bodies in such a way that they fit and could become harmonious.

Many times such thoughts, during the day, ought to enter your head. They ought to be there; that many times when you have a few free moments and you can come to yourself, when you as it were could call, as it were you could telephone your conscience and you want to have a little talk, just a little talk to find out is it still there; and also that you want to say, "I am here"; that you come to yourself in the midst of your ordinary life and allow yourself to be a little bit free for that

moment and to try to remember: I am for some purpose here and I try to

find still that purpose. I cannot and many times I cannot understand why I experience all the difficulties that are meted out to me sometimes as compared to someone else who apparently has a much easier life. I really do not know why it is that there is suffering for oneself in such a measure. If I could compare it with others that I say, "Why should I suffer more?"

It is not really a question for oneself to decide how much there is ofthat kind of suffering for someone else because I have no measure whatsoever regarding that. All it is that I can say is that I suffer or I have difficulties or I have this and that as a type or as a nature; and why should I be like that? And I could wish thousands of times a day that I wish to be something else. And of course I will not be that. If I dissolve my wish into a reflection and gradually an acceptance of myself, then out of that something else will be born in me which then will take the place and can also become free from that kind of suffering.

It is really an aim that we try to find for oneself. How can I become freer from all the different things in my life that must effect me because they happen in life and of course I am in life and I am in their way. They come my way. How will I take them? I cannot say the Lord sent them because I really do not know ebough about the Lord and I do not even know why it is being sent. And what is the good to me if I resent it? Can I take it as it comes to me and I must experience it? Like I take everything of myself that is so called already my own, my nature and my type and the way I am, the slowness of my mind or the extreme feelings and sensitivity I might have or the inability for me even to do work and to get out of breath too soon. All of that belongs to the way I happen to be made. And the acceptance that I will take and the acceptance that I must take regarding relationshups and whatever mistakes I have made, that I also become repponsible regarding that. I will take it all of it.

What is really desirable in life is that I am not afriad of it; that I will take it. Come what may, I will take it. I will not go under. I will always be above. In any event, I am perfectly willing to strive and even if life would kill me, you might say, I would die with life in my hand. I am not letting loose. I will keep whatever I possibly can keep. Even if I drown, I will stretch out my arm and my hands and tha t will be the last thing that will disappear. It will be even that, that I am perfectly willing to give up breathing if I can get something in return for it.

Such motivation as I live during the day, as a day goes by, as it unfolds itself and something in me could unfold itself and then gradually that what could become I also starts to unfold more and more, as if it were possible for me during the day; a day as if in a life time, starting in the morning and again getting dark at night; that during that time I put fuel on that kind of a fire in order to maintain it; as if I really could do something about the possibility of further development.

This kind of belief I must have but I must tell myself I am. I have that belief. I know I can do. I must now work. I must take time off. Here I am. I take time off. Who am I now? This question all the time; that question mark which is man, in order to dissolve within himself everything that is now in the way in order to dissolve himself in the circumstances which will take him, in order, by means of that, to solve the problems that he has himself; to establish something that gradually becomes more and more apparent for him if he continues to wish to live. Then maybe later he will understand why many things have been sent or many things he has met in order to overcome some difficulty, in order to have more strength to continue to live, in order to be able not to give up when things become a little bit more difficult and

and particularly when one gets lost in the fusion process of unity, the fear that one has that that kind of a loss simply means I am now not at all identified any more. This loss of myself will make me receive at the proper time the gain of another kind of entity of being.

All of these things come as one, during the day, sits every once in a while and comes to oneself and considers and contemplates and perhaps meditates and then tries to wake up to oneself. "I am here. What am I doing here? What can I be now? What is there that I have forgotton that I should have done andto repair, to repair during that day so that I do not have to do all the repairing and the repentance at the end of the day, but that I will remember during the day that I must work not to forget it and not to be taken up all the time by everything of course that always will take me up if I let it; that I oppose it and that I feel in myself at least a little strength that I say, "I can; I can do this." Maybe sometimes I say, "Yes, I can do it so help me God." That I call on Him; that I will, as I say, telephone my conscience and that I come then to myself. And again and again, ~~exrixx~~ day after day, whenever there is an opportunity, as if my life is in that one day; as if that one day is all of my life that is left.

Why shouldn't I work? This is really the problem. Why should I expect that everything will be just given? Why should that be the kind of condition? I am not absolute - and even absoluteness ~~xi~~ may mean constant movement. Who knows this? For me the problem and for every one ~~exxx~~ else the problem is: I find myself in a certain state of flux. Not in a state of immobility. Otherwise I would not have life. I would be inanimate matter. I would be like metals, a little gold maybe without that kind of life that we now call life in a cell. This is a human being, a combination of all those little forms oflife and which I take and which, in reality, must become me. It is as if one places ones

stamp on ones life; and that you want to identify yourself with that form of life within each cell and that you then ~~mak~~ hope that that stamp on it will remain and that not even such cells that are marked will be sloughed off~~x~~ in seven years.

Maybe there is a permananey that is possible if I wish. But the only way by which I can wish for that kind of permananey actually to become perranent is that I put many things that are impermanent on the other side of the scale. And I will hope at that time that not any amount of such impermananey ~~xx~~ are enough to make up for the permananey that I wish. Such conclusions I must come to because I know that then I am at the end of the string of my particular life which still believes in the possibility of myself. The introduction of that what is needed of that what I believe God could give or a higher being or an absolute, all the time has to be in front of my eyeys; that it is not me that does it but it is something done to me; and I become a channel thru which certain things can flow if I allow it. And, if I can become open to that, then that such times during the day when I try to remember myself, then I -t-. And at that moment with breathing, probably because it is a way of distributing certain things within my body, than then at that time, when I take in a breath, I take in then also a different kind of substance which is available; and because I now wish, I will digest. And when I take this inhalation and I make it as deep as I can and, you know, when I say I, I know that at that time there is that what comes from above, what is from a different higher level in myself. I call that already I, as belonging to me, changing that I then, with that what I take in, entering into my body and I say am, because I know well enough that my body is still there to be changed; and I wish it to be changed under the influence of that what I take in.

When I wake up, I comes towards me. When I fall asleep, it goes away. Or, I would say, I go away. For the next week you make your day much more memorable so that you have, during the day, some period in which you really come to grips with your life now; new life, not your old life. You can do with it whatever you life. Newk life is something else. That begins when the other has come and reached its end; maybe theoretically to say when it has reached the Fa of Emotional Body. And still, everything is in that Do Re Mi of Emotional Body wishing to overcome that, that Fa and to build, at the same time, the possibility of Soul.

When you are alone, when you can come to yourself, when you exclude the telephone, when you exclude certain thoughts, when you ~~xxxx~~ come to collecting of data which are important and sifting out that what is not important any longer and you can very well do without and that you see yourself then for whatever you are and then you say, "I -?- accept myself as I am." With that you can work - not in any other way. And do not lose yourself in all kind of judgepent or wishes for things to be different. Take it, take it, take it. Never mind, have no fear. Take whatever there is available. Use it because that will ultimately be for you the culmination of life. If you do not take it, life will not be with you for any length of time. It is not interested in that kind of dead material.

Maybe you pray. Maybe you sit quiet a few times, you realize what you are and then go ahead. Do not keep on philosophizing about why it is that that is the way you are. Never mind, never mind; never mind whatever the motivations are for work. Work. Make attempts. Try to wake up. Try to be present. One moment, two moments, five moments, a little longer; repitition of that what is foblish in order to use it for being awake. I hope you work. I hope you bring next week results of such work. I hope mostly you will bring yourself wit your atmosphere

to which, because of work, you have added one grain or another little grain or perhaps, as I said before, a little bit of a molecule, but something as addition so that your life has not been a repitition of what it always has been, but it has grown a little as if you are inspired and you are gradually climbing up. For that, one prays. For that, one is quiet. For that one hopes. And that kind of belief probably can carry one to the extents of Earth and even much and much further.

So, good night. See you next week.